

*A* *H. L.*  
TRACT OF  
PRAYER.

By *He. Clapham.*



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## To the Right

Woo. Mrs. Grissell Shefteild,

*all true happinesse here, and  
in the worlde to  
come.*

**R**ight Woo. as I am much  
to prayse God for your  
vn-variable Christian  
fauours (from the very  
entraunce of my seruice)  
vouchsafed still vnto me: So, I haue ne-  
uer since lacked Will, though destitute  
of Meanes, whereby to testifie my sum-  
misse duetie. But hauing experienced  
the fruites of that diuine spirit (which  
from Infancie is reported to haue held  
his succession in you) I haue aduentured

## THE EPISTLE.

to offer some signe of gratitude. Homely  
is the Forme, but heavenly is the Sub-  
iect whereon my Pen runneth. What  
is lacking in the Manner, is counte-  
nanced in the Matter. And  
so this 2. of Decem-  
ber 1602. I ende:  
remayning

Your Woo. wherein  
he shalbe able,

Henoch Clapham.





# A TRACT OF PRAYER.

## An Introduction.



Prayer, is nothing else but a powring forth of the soules-lense according to the instinct and motion of GOD his holy Spirit. And herevpon it is, that *Moses* is sayd to cry (*Exod. 14. 15.*) though he vttered no worde : and *Hannah* to pray (*1. Sam. 1. 12.*) though she spake onely in her hart. And this is called Prayer *Mentall*; as that which is by mouthes vtterance, is called Prayer *Vocall*.

That I say this speach of the Soule

A 3.

must

What Prayer  
is.

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must be according to the motion of God his Spirit; it is, because no utterance *mentall* or *vocall* is true Prayer, otherwise then it is uttered by the Holy Ghostes direction: For his office it is to teach vs what to pray. And herevpon it is, that the Apostle teacheth, not onely that God sendes foorth his Sonnes spirit into our hartes vpon the very first action of our Adoption, (*Gal. 4.6.9.*) for teaching vs to Cry; that is, earnestly to Pray: but also to deny, that the most learned is able to pray without the direction of that Spirit. For thus he sayth: *The Spirit helpeth our infirmities: for we know not what to pray as we ought, but the Spirit it selfe maketh request for vs, with sighes which cannot be expressed. Rom. 8.26.*

And least any should obiekt: Alas, we speake imperfectly, or sigh confusedly, he addeth: *But he that searcheth*

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*cheth the hartes, knoweth what is the meaning of that Spirit: for he maketh request for the Sainctes, according to the will of God. So that no wordes or sighinges are heere reputed Prayer, otherwise then they receiue their character of Christes Spirit.*

Which obserued, it conuinceth the *Papist* and *Brownist* (two extreames) of extreame ignoraunce. The *Papist* thinkes, if so he say ouer some certaine forme of wordes prescribed in his *Iesus* or *Ladies Psalter*; or heretofore drawn by *Pope Sixtus* or some other idolatrous *Woorthie*, he hath done very well; though (God knowes) he is so farre from following the instinct of *Christes Spirit* thereto, as ordinarily he *Apishly* imitateth some brutish inuention: and (if it be *Latine*) his owne Spirit (he being a common *Papist*) ignorant what his lippes vtereth. For the *Brownist*,

The *Papists*  
errour for  
Prayer.

*A Treat of Prayer.*

The Brownistes error  
for Prayer.

\* Namely,  
Our Father  
which art in  
Heauen, &c

hee thinkes on the other hand, that if he haue vttered a number of words, not according to any *written forme*, but of the abundance of his owne hart, then he hath performed a worthe worke: for no wordes borrowed from else where, he holdes can be deliuered for Prayer. And here-vpon it is, that he denyeth to vtter the words in \* *Mat. 6. 9. &c.* for Prayes: as if the same wordes could not bee vsed for *Doctrine* and *Prayer*. Thus condemning all the Worlde for ignoraunce in Prayer, he shewes himselfe to be ignoraunt what is *Prayer*.

*Prayer* (as before) receiues not his *Being* from Wordes: for one can pray truly that is dombe with *Zacharie*: but be they words or sighes, or Soules breathinges; they be then true *Prayer*, when God his Spirit is one with our Spirit in the vse there-

of.

## A Tract of Prayer.

of: And therefore to impute any thing to Wordes in that manner as they do, is flat *Merit-mongry*.

And because in *vocall* Prayer, the selfe same words may againe be vsed in the same and like case, our Sauour (who had more varietie of wordes then any *Brownist*) hee repeated the same wordes againe, \* *Marke. 14. 39.*

And the Apostle againe and againe in the entraunce of his Epistles,

\* *Rom. 1. 7. 1. Cor. 1. 3. 2. Cor. 1. 2. Galat. 1. 3. Ephess. 1. 2. Philip. 1. 2. Coloss. 1. 2. 1. Thess. 1. 2. 2. Thess. 1. 2. 1. Tim. 1. 2. 2. Tim. 1. 2. Philem. 3.* Thus farre was

*S. Paul* from acquaintaunce with *Brownisme*. And yet I could prooue vnto them, that some of themselves both publicuely and priuately, haue vsually vsed a flat *Forme of Prayer* cond by hart. But who will easily dispute with Spirits of priuate interpretation?

\* Namely, Abba, Father all things are possible. &c.

\* Namely, Grace be with you & peace from God. &c.

## A Tract of Prayer.

Nothing  
now sayd,  
that hath  
not been  
sayd afore.

Prayer consisting in Sighes new or accustomed : in wordes olde or new (*Etiam si nihil dictum quod non dictum prius*) provided the same be formed by the Holy Spirit. Some ignorantly (it may be) will inferre: Then the vnsanctified (with *Iudas Iscariot*) pray not truely, seeing the Holy Ghost is not given them. I answere: the vnsanctified person praying with and for others, may (as did *Iudas Iscariot*) pray truely; and may haue glorious effectes following the same, (as followed *Iscariots* ministerie, so well as the others, *Mark. 6. 13. and Luk. 9. 10.*) and this, because he prayeth according to the motion of the Holy Spirit, though he enioy not the same Spirit. For great is the difference betweene being *Acted by him*, (as *Balaam* was in his ministerie) and hauing the Spirit dwelling in one; as he doth in the

the

*A Tract of Prayer.*

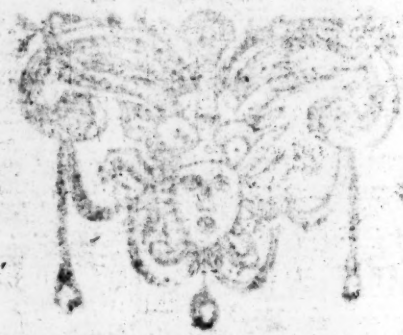
the sanctified, *Rom. 8. 9.*

This remembred, I will (as God shall enable) in the next place, deliver vnto you an *Exposition of the Lordes Prayer*, and that also in forme of prayer.





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# AN EXPLICA- TION OF THE Lords Prayer.

**Our Father.**

*For further expli-  
cation hereof, the  
wise-spirited may  
under them words,  
relate to the first  
Commandement:*

*Thou shalt not  
haue other Gods  
before my face.*

**O Our father:**

Father by cre-  
ation, as we  
were set out  
of thine hands in our  
fore-parents *Adam*  
and *Heuah*: but more  
speciallic a Father  
through the worke  
of *Redemption*: who

as we voluntarily were cast away of  
the *first man*, hast recouered vs to  
thy selfe againe by the *second Man*,  
Christ Iesus his glorious obedience.  
Twise a Father, (by *Nature*, and  
*Grace* :) but we viterly unworthy  
once of the name of Children: to  
great

The first  
Branch of  
the Intro-  
duction to  
Prayer.

*A Tract of Prayer.*

great hath been our transgression,  
both against Nature and Grace.

As thou teachest mee not to cry  
*My Father*, as minding either my  
owne particuler onely : or hereti-  
cally iudging better of my selfe then  
any others : but hast commaunded  
mee to cry, *Our Father*, as a feeling  
member of that Catholique Church,  
sparsed ouer the earth, to whom  
*Christ Iesus* is onely Head : so hereby  
thou callest me to ioyne with *Fayth*,  
Loue : that so my *Fayth* in thy pro-  
mises, may declare it selfe to be true  
*Fayth* by the workes that issue there-  
from : as in other thinges, so in the  
action of Prayer. For thou wouldst  
haue vs to know, that all *Fayth* is but  
dead, which worketh not by Loue :  
First towards the head of our Head,  
*Christ Iesus* : Secondly, towards  
our fellow members, which is the  
corporation of true beleeuers.

Our

*A Treat of Prayer.*

**Which art  
in Heauen.**

*This may relate  
to the seconde  
Comendement.*

**Thou shalt not  
make to thy  
selfe a grauen  
thing, nor, &c.**

**Our Father, Which  
art in Heauen: and  
because in Heauen,  
therefore Almighty  
and Al-sufficient for  
thy children. Being  
a Father, thou art  
willing: and being in  
Heauen, thou art able  
to effect whatsoeuer**

thou willest: and thou willest onely  
that which shalbe good for thy chil-  
dren. This we belieue; Lord helpe  
our vnbeliefe. And as thou specially  
declarest thy glory in the Heauens,  
(for otherwise thy Essence & Being  
is beyond all place) because there are  
the Spirits Angelicall; who are more  
capable of thy glorie: to vouchsafe ô  
heauenly Father, (for the sake of thy  
Sonne, through whom thou art be-  
come our Father) to enrich our hearts

now

The second  
branch of  
the Intro-  
duction.

*A Tract of Prayer.*

nowe and for euer with diuine  
thoughtes, beſeeming the preſenting  
our ſelues before ſuch a heauenly Fa-  
ther: That ſo by thy grace, we may  
pray in *Fayth*: euen in that *Fayth*  
which worketh by *Love*, the bond  
of Peace, the fulfilling of thy Law,  
the externall badge of thy Sonnes  
diſciples.

The firſt  
direct Pe-  
tition,

**Hallowed be  
thy name.**

*Hereto the third  
Commandement  
may be applyed:*

**Thou ſhalt not  
take the name  
of the Lord thy  
God in vaine,  
ſay, &c.**

Heauenly Father,  
thy name in propri-  
etic, is thine owne  
ſelfe: and ſo thou art  
*JEHOVAH*, the bee-  
ing of all beeings, de-  
ryuing thine owne  
being from none: in  
which reſpect it is ea-  
ſier to ſay *what thou*  
*art not*, then *what thou art*: for being  
*Infinite*, thou ſo canſt not in propri-  
etic fall within the compaſſe of *De-*  
*ſinition.*

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*finition*. But as thou first assumedst the name *Creator*, in respect of the *Creature*: so therewithall thou *after a sort*, didst make thy selfe *Comprehensible*, who otherwise art *Incomprehensible*: which thou secretly taughtest *Moses*, when (for that he was in concept finite) thou declaredst thy self vnto him by thy *Back-parts*: for none can behold thy *Face*, and liue. And herevpon it is, that thou declarest thy selfe; first in the common *Creature* (for the *Heauens* declare thy glorie, the *Firmament* shewes thy handie workes; and the visible creature makes seene thy inuisibles, as thine eternall power and Godhead:) Secondly, thou doost make thy selfe knownen by thy *Written Worde* and *Sacramentes*: In thy *Word*, declaring thy selfe by that name of names, *Father of our Lord Christ Iesus*: sealing vp the same in the blef-

*A Tract of Prayer.*

sed Sacraments of *Baptisme* and our  
*Lords Supper*.

Be it thy name essentiall or relative,  
(declaring thy *Being*, or the Diuine  
properties in thy *Being*) vouchsafe  
the Grace vnto vs, of hallowing the  
same: for, though earthly Powers  
wincke at it, thou wilt not holde  
him guiltlesse that takes thy name in  
vaine. We were first *Created* into  
thy name, and secondly haue been  
*Baptised* into the same: But we lost  
thy *Image* in the first, and haue reco-  
uered in the second (by thy Grace)  
a new stampe thereof. Heauenly Fa-  
ther, infuse thy sanctifying grace into  
the hartes of all thy Children, that of  
the abundance of such a sanctified  
hart, the mouth may speake holyly to  
the prayse of thy name, and the edifi-  
cation of many. And so shall the pure  
sacrifice of Prayer and Prayse, be of-  
fered vp vnto thee in all places.

Thy



*A Tract of Prayer.*

**Thy King-  
dome come.**

*This casteth eye  
backe to the  
fourth Comman-  
dement. Re-  
member thou  
keepe holy the  
Sabbath day,  
to sanctifie it.  
&c.*

That thy Name  
may be so hallowed,  
Let **Thy Kingdome  
come.** Thy King-  
dome is of another  
nature then the worlds  
Kingdomes be. They  
be as *Nebuchadnetsars*  
Image, made of Gold,  
Silver, Brasle, Iron

The second  
Petition.

and Clay: all which,  
the Corner-stone of our Saluation,  
(*Christ Iesus*) dasheth to powder;  
melting before his Kingdome, as  
Waxe before the Sunne. Thy  
Kingdome is Spirituall, and specially  
inward: and therefore to the world  
inuisible. This Kingdome of thine,  
thou dost stablsh in the Body of thy  
Church: thy Holy Spirit taking vp  
the *Conscience* for his *Throne*, there  
gouerning the Hart of Man, by the  
Scepter of thy *Worde*. Thence thou

*A Tract of Prayer.*

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Scepter of thy *Worde*. Thence thou

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neuer departest, making whatsoeuer is at enmitie with thee, thy foote-stoole: casting downe the haughtie imaginations of men, and whatsoeuer is within, exalted against thee.

Lord, let this Kingdome come: this Kingdome of Light, for chasing away the powre of darknesse: this Kingdome of Grace, for dryuing euery vile *Canaanite* forth of our Land. Let the strong man *Sinne*, be taken and bounde by Him that is stronger: and so take vs vp wholly, for thine owne Glorie.

Vnto which good purpose, vouchsafe (ô heauenly Father) to blesse thine owne Ordinaunces *Ciwill* and *Ecclesiasticall*. The *Ciwill* thou hast giuen specially for keeping the Body and Flesh of Man-kinde in due order: The *Ecclesiasticke*, specially for subduing the Soule and Spirit. In the first, thou hast these fourtie foure ycceres

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yeeres & vpward, rendered our good,  
in the happie and blessed regiment of  
our dread Soueraigne *Elizabeth*, de-  
puted ouer vs in all causes Ciuill and  
Ecclesiasticall, our supream Gouer-  
nesse. In the second, thou hast for all  
the time of her gracious regiment,  
sought our saluation, comming vnto  
vs early and late by the ministrie of  
thy Prophets: For all which, thy  
name be euer blessed.

Heauenly Father, vouchsafe ac-  
cordingly to continue the same mer-  
cie by *Ciuill & Ecclesiasticke* govern-  
ment, not only to vs, but also to our  
posteritie. Dash the Image of *Romes*  
*Nebuchadnetzar* a peeces. Let his  
vnion with *Spayne*, proue but as a  
mixture of Iron and Clay: and his  
mixt Idolatrous gouernment, let it  
quickly be consumed. Thou who in  
thy Worde hast promised to stirre  
vp all these Kings against that *Romish*

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Harlot, who first subiected Crowne and dignitie therto : Lord hasten the perfecting of that promise. Through thy blessing, it hath come so to passe with vs, and some other our neighbours. Lord hasten the conuersion of other Kingdomes, (and namely of the King of *Spaine*) that with a right royall resolution, they may arise, and like true Christian Princes, labour to consume that harlotry Synagogue, which before hath consumed them and their Kingdomes.

Destroy the *Turkish* tyrannie: Let the Kingdome of thy Sonne in his Dominions more and more flourish. Remoue the ceremoniall *Rayle of Moses* from before the eyes of thy naturall *Israel*. Gather into subiection all of *Iewes* and *Gentiles*, that appertaine vnto thy Kingdome : That so thy Sonne *Christ Iesus* may come vnto Iudgment; he may so deliuer the  
King-

*A Tract of Prayer.*

Kingdome into thine handes, and so  
GOD may be all in all.

**Thy will be  
done in Earth,**

*Ec. This relateth  
to the fifth Com.*

Honoꝛ thy Father  
and thy Mother,  
that [*Paarichin*]  
they may prolong  
thy dayes vpon  
earth which y<sup>e</sup> Lo.  
thy GOD giues  
thee.

In the meane  
time, **Thy will**

**bee done in the**

**Earth;** and that in  
such sort, as it is

**done in the Hea-**

**uens.** The Ange-

licall Spirits in the

Heauens, are sayth-

full and flightie in

theyr Obedience:

whereas they were

created but once, re-ayping still their

first state. And wee, besides our na-

turall creation, haue put thee to a se-

cond busines, to the re-creating of vs

again by thy Spirit and VVorde:

by so much the more we owe vnto

thee a greater obedience; Giue vs

The third  
Petition.



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the grace therefore, together with the *knowledge* of thy *Will*, to be *Doers* thereof : that others so seeing our good workes, they may thereby take occasion to glorifie thee our Father which art in heauen. But when (*by thy Grace*) we shal haue done any part of *thy Will*, let vs not be destitute of that Grace, which is declared in thy *Angels* by couering their *Face* and *Feete*. Let vs be humble in our owne eyes, acknowledging our insufficiencie for contemplating thy glory : the insufficiencie of our affections for doing thy *Will*. Let vs neuer be left to our selues, that so we shold forget the darknes of our *Senses*, the lamenes of our *Affections*. With which consideration, giue vs not only therefore not to be idle, but also wynged & speedie executors of thy gracious *Will*, reuealed to vs from thine owne *Word*.

And besides the common duties of

Chri-

*A Tract of Prayer.*

Christianitie, vouchsafe the grace vnto vs, duely to consider our particular place & calling : that so the Maistrate may haue grace to gouerne rightly with his *Sword* : the Minister may be faithful in ruling by the *Word* : the Artificer and Trades-man may shew himselfe a true *Christian* in the very particulars of their vocation : that Fathers and Maisters, to children and seruants : seruants, children, and subiectes to their superiors, may all be carefull in these very places, to be faythfull doers of thy *Will* ; as the heauenly powers in their roomes, are euer prest to act thy diuine pleasure. Heauenly Father, vouchsafe vs the grace alwayes to make such holy vse of the Angels their glorious example, that so in word and deed, we may euer glorifie thy name put vpon vs : first in *Creation* : secondly in *Baptisme* : lastly in our *Profession*.

Giue

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The fourth  
Petition.

**Giue vs this  
day, our, &c.**

*Hereto the sixt  
Commandemēt.*

**Thou shalt not  
murder.**

Vnto the (*Father*) it  
is best knowen what  
is necessarie for the

**Day:** to thee there-  
fore we crie: **Giue  
vnto vs this day,**

**our dayly bread.** If thou giue it, it  
shalbe good for vs, be it more or lesse,  
(for it is not in the quantitie, but in  
thy blessing) & with litle thou woul-  
dest haue vs contented; in teaching vs  
to craue only *Bread*. Nor can it be so  
little as the best of vs deserue (for we  
merit not the *Crummes that fall from  
thy Table*;) ô how large then is thy  
mercie, who besides *Bread*, hast af-  
foorded many other Creatures often  
for our Tables, with variety of Ray-  
ment for our Bodies: Yea, how  
great is thy mercie, seeing we may  
say particularly with *Dauid*: *Thou  
hast prepar'd a table before mee in the  
sight*

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*fight of mine aduersaries: thou hast annoynted mine Head with Oyle, my Cup running ouer:* For oft the aduersaries of Godlynes haue laboured (so much as in them was) to deprive vs of Natures sustentation: but in mercie thou hast annulled their deuises, giuing vs in their very fight (to the grieſe of their hartes) not onely Food, but also ſoueraigne delightes of Nature, and that with inundation.

Thou in mercie hauing giuen it, thou ſo (in Chriſt Ieſus) haſt ſealed it vp for our owne. Whereby hath ſalne out, that in our much and little, we haue a true peace-able conſcience: Otherwiſe (O Lord) if we eate, drinke, and cloath'd our ſelues in iudgment, what better were we, though we gayned the world thereby?

And the prouidence (ô heavenly Father) which watcheth ouer our  
bodyes

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bodies nouriture by this *Bread*, vouchsafe it may watch ouer our soules, by administring the *Bread* of eternall lyfe, which is the *Merits* of thy Sonne, offered in thy *Worde*, and sealed vp in the *Sacramentes*. That being so fedde in body and soule, we may both in body and soule cheerefully prayse thee.

The fifth  
Petition.

**And forgive  
vs our tres-  
passes, &c.**

*Herto the breach  
of all the Com-  
maundementes  
may be referred.*

We haue trespassed against thee o heauenly Father: first, in not hauing *Beliefe* in thy Promises, who notwithstanding hast declared thy selfe to be not only a *Father*; but also, an *Heauenly*, al-sufficient Father. We haue secondly sinned against thee, in not declaring the truth of our Fayth by the workes of Loue towards

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towards *our* fellow members. We haue thirdly trespassed against thee in *taking thy name in vaine*. We haue trespassed fourthly against thee in setting our selues *against the thinges of thy Kingdome*. We haue transgressed fifthly against thee *in not dooing thy will*, when once it hath been reuealed vnto vs. We haue sinned against thee also in the *abuse of Bread*, and all other externall necessities. Our trespasses against thee are innumerable: neither are we able to answere for one sinne amongst a thousande. Good Lord therefore be mercifull vnto vs in the remission of all our sinnes: which remission, proceedeth of thine owne free *Grace*, sealed vp in *Christ Iesus*: whereto man is not able to adde one farthing by way of satisfaction.

**Forgiue vs our trespasses, as  
we forgiue them that trespasse  
against**

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**against vs.** To whom thou sealest (by the testimonie of thy Spirit) the forgiuenes of sinne, to them thou giuest a true guilt (though not absolute) of willingnes to pardon the trespasses of their brethren. So that by our readinesse to remit the offences of others, thou wouldst haue vs to take knowledge of the forgiuenesse of our sinnes, which thou hast remitted vnto vs. And seeing thou in the first place hast been willing to passe by our *Offences*, compared vnto *Talents*: What are wee in the second place, that we should take our brother by the throte for a few *Pence*, (trifles vnto vs, in regarde of our debtes to thy infinite Maiestie) and so call vpon him for satisfaction to the vttermost farthing? No (ô heauenly Father) doe rather vouchsafe vnto vs, a gentle, meeke, humble, and louing hart, by the which we may be  
ready



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ready to loose much of our externall  
right for *Peace* sake, rather then (by  
seeking our owne) to kindle *conten-*  
*tion*: by the which we may be wil-  
ling to deale mercifully with others,  
euen as we would be glad to receiue  
mercie at thy handes.

**And lead vs  
not into ten-  
tation, but.  
¶ Hereto all:  
but specially  
the tenth com.  
Thou shalt not  
conet. &c.**

Finally, we beseech  
thee, not to lead vs  
into temptation, but  
deliuer vs frō euill.

It shalbe necessarie (ô  
Lord) that sometimes  
wee bee tempted in-  
wardly (as were thy  
seruants *David*, *Iere-*

*mie*, and others :) but in such time of  
temptation, sweete Father deliuer vs  
from euill: Giue vs (as thou didst to  
thy seruant *Paul*) a happie issue out  
of that temptation. Sometimes it shal-  
be

The sixth  
Petition.

*A Tract of Prayer.*

be necessarie, that thou tempts vs outwardly, as thou didst *Abrahā* in offering his only beloued Sonne *Isaac*: as thou didst *Iob* in the losse of his Substaunce, Children, and bodyes health. Yet (Heauenly Father) wee beseech thee in such *Tentation*, to be mercifull vnto vs, to ridde vs from the power of the *Tentation*, to deliuer vs from *Euill*.

The Reason  
of offering  
Prayer only  
to GOD:  
The first  
branch.

**For thine is p  
kingdome.**

*Heere may be  
remembered the  
kingdome of  
Egipt, from  
whence Israel  
is fetched.*

These our Petiti-  
ons we offer vp one-  
ly to thee: because,  
**Thine is the king-  
dome.** Scepter, Go-  
uernment, Regi-  
ment, are all thine.  
As in the Church  
where euery soule willingly bowes  
before thee, as their fatherly King:  
so, in swaying of euery creature,  
(euen

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(euen reprobate Men and Angels) causing them will they, nill they, to execute thy diuine pleasure. In the first, for the declaration of thy mercy: in the second, for the manifestation of thy exact iustice.

**The Power.**

*Heereby that  
Power whereby  
that Church was  
deliuered.*

Nor is it any maruell, seeing thine is **The Power.** All Power in Heauen and Earth is thine. Power of Devils and their instrumentes, is nothing else but a sparckle of thy Power, borrowed of thee, what time thou meanest to correct thy Children, or else to iudge transgression in the reprobate. Till thou graunted such Power, Satan could not touch *Iob*, either in his substance, children, or person: no, nor beeing discharged, could he enter so  
C. much

The second  
branch of  
the Reason.

*A Tract of Prayer.*

much as into a *Swine*. Thou onely hast the *Power* to helpe vs; to thee therefore we direct our *Prayers*.

The third  
Branch.

**And the Glorie.**

*Heere may be recited the glorie which God gayned in overthrowing*

*Egipt in the red Sea. And all this intimated in that preface to the Commandementes.*

*Exod. 20. 2.*

And this the rather, because **Thine is the Glorie**. Part thy *Glorie* with any other thou (O God) wilt not. And this is a great part of thy *Glory* to haue Prayer offered vp vnto thee: as beeing **HE**, who only

can search the Hart, can giue to euerie one the thing is necessa<sup>r</sup>ie, and gaine *Glory* to thy selfe in all thy actions.

The fourth  
Branch in  
comon with  
the third

And this **For euer and euer**. And because *Kingdome, Power, and Glory,*

is

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is thine always : therefore at no time  
to be giuen wholly, or in part, to any  
Angeli, Saint, or other Creature, be it  
otherwise neuer so excellent in our  
eyes: of neuer so high estimate in our  
minde.

**Amen.**

*This may relate to  
Israels subscription  
vnto the Law.*

*Thus the Law sent  
people to Prayer: and  
Prayer respecteth the  
observatiō of the Law,  
and the fulfilling of  
all in Christ through  
whom God is become  
Our Father.*

**Amen. So it is:**

and, *So be it* (ô Fa-  
ther of Heauen)  
for the sake of thy  
Sonne our onely  
saviour and redde-  
mer *Christ Iesus.*  
To whom, to-  
gether with thee  
and the sanctifying  
Spirit, be all king-  
dome, Power,

and Glorie : hencefoorth and for  
euer : *Amen.*

The sub-  
scription of  
Fayth.

# A brieft example

how it may be reduced to  
the 10. *Commande-*  
*mentes.*

**O**UR Father: and therefore  
a transgression for any of vs  
*To haue any other Gods before*  
*thy face.* Which art in Heauen:  
and therefore, *not to be fashioned by*  
*or to any thing aboue or belowe,* that  
hath existence amongst the Crea-  
tures. For as thou art a Icalous  
GOD, so thou must needs punish  
throughly all such Idolatire. *Halo-*  
*wed be thy Name* of all thy peo-  
ple: who hast commaunded them at  
no hand *To take thy name in vaine.*  
*Thy Kingdome come:* as, in the  
due sanctifying of the auncient Saba-  
oth day in Israell, till Christ his King-  
dome was established to all nations:

*A Tract of Prayer.*

so now, in the holy obseruance of our *Lordes day*, the day of our Saviours resurrection; the day wherein at severall times, on severall persons, (from morning to late night) he powred forth abundantly the first frutes of his Spirit. **Thy Will bee done in Earth, as it is done in Heauen**; by all sorts of *Fathers and Mothers* Ciuill and Ecclesiasticke: with due reference of duetie from inferiours to such superiours; that so a better Blessing then that of *Canaan* (euen of *Heauens Rest*) it may be given vnto them. **Giue vs this day, our dayly-bread**: that so by thy Grace, we may not onely *not murder*, but also truely mayntaine life in our selues and others. **for giue vs our trespasses, as we forgive them that trespass against vs.** We haue trespassed in thought, worde, and deede, against all the for-



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mer and other thy Commandements. Lord vouchsafe to seale perfectly to our soules the remission of them all, euen as (by thy Grace) we finde a true (though not perfect) readines to forgive to others their trespasses. **Lead vs not into temptation, but deliuer vs from euill.** Tempted we shalbe to breake all thy *Ten Lawes*: specially the very tenth, *in coueting* things which appertaine to others. For thy Sonnes sake deliuer vs from all such euill. **For thine is the Kingdome, Power, and Glorie, for euer and euer. Kingdome is thine,** and therefore thou callest people out of the seruitude of sinne, to serue thee. *Power is thine,* and this thou shewest by pulling *thy Israel* out of the handes of Hells *Pharaoh*: and the *Glorie* due to thee in all our obedience, thou wilt not part it with any other. For all homage  
of

*A Tract of Prayer.*

of body and soule is due to thee;  
who hast purchased vs, to the prayse  
and glory of thy name. And this for  
*Euer and euer. Amen.* Heauenly  
father, *It is so:* and euer graunt Grace  
to vs all, that it may be so. *Amen.*

*1. Theß. 5. 17.*

Pray continually.

*FINIS.*



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